

THE REAL
ANTIQUITY and AUTHORITY
OF THE
CHURCH of ROME

VINDICATED and PROVED,
From the SCRIPTURES of TRUTH, &c.

REV. ii. 29.
*He that hath an ear to hear, let him hear what
the Spirit saith unto the churches.*



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THE
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VINDICATED.

THE Church of CHRIST has been, and is still, so much mistaken and misrepresented, that it never can be unreasonable, and hardly unseasonable, while man is on this side of time, to put him in mind that the day is coming, when he must appear before the tribunal of CHRIST.

The world, in general, confess there is a Supreme Being, by which they own man is not self-existent; consequently he must have his existence from that Supreme Being. The difference of men's opinion concerning this Divine, or Supreme Being, sufficiently demonstrates there is a chasm somewhere; and that man is not the same as he was created, or made, by God.

Revelation brings to our ears the true state of the case. Had man not sinned, he would have needed no information who GOD was; nor would men have been divided in their opinions concerning the true GOD. This very division proves man is not what he was created; and that Revelation would not have been necessary, had man continued in the state he was created.

Revelation not only discovers to us the true state of the case, that is, the fall of man; but it is also given to inform us of GOD's sovereign mercy in CHRIST JESUS to fallen and guilty man. This the light of nature cannot do. The light of nature can only inform us, that there is a Supreme Being; but cannot reveal to man the love of GOD in CHRIST JESUS. Witness all the nations of the earth, with all their wise men, and philosophers, groping after GOD in the dark, (as Paul witnesses) if happily they might find him whom Paul preached; telling them, that He, that is the Supreme Being, whom they ignorantly sought after, had commanded all men every-where to repent of those dreaming pursuits, and turn to the living and true GOD, who was
revealed

revealed in the scriptures, and whom Paul preached.

Revelation then was given to inform fallen man of God's love and mercy in Christ Jesus; but how was man to know this? or who could bring the message? Angels could not, for they only learn, or have their knowledge of these things by the church. Man could not, for he was lost; he was become an enemy, a rebel to his God.

God himself then must bring the good news; accordingly he did, saying, "The seed of the woman shall bruise the head of the serpent." He that was in the bosom of the Father, who knew the mind of the Father, and who was to be the seed of the woman, He, by the fathers and prophets, had declared his coming, saying to Abraham, "In thy seed shall all the nations of the earth be blessed;" and by Moses, "The Lord your God shall raise up unto thee a prophet like unto me, Him shalt thou hear in all things." He it is, who hath in these last days come forth, declaring or revealing the Father, as it is said *John i. 18.* "No man hath seen God at any

B 2

time,

“ time, the only begotten, which is in the
 “ bosom of the Father, He hath declared him.”
 As it is said by Paul, *Hebrews* i. 1. “ God,
 “ who at sundry times, and in divers man-
 “ ners, spake in time past, unto the fathers, by
 “ the prophets, hath in these last days spoken
 “ unto us by his Son.”—Not by the philoso-
 pher, nor the wise man of the world; for the
 wisdom of the wise cannot find out God, much
 less know the mind of God. A manifest proof
 of this we have by all that are gone before us,
 in all nations, but particularly in the scrip-
 tures.

The Holy Ghost by *Isaiab* xxix. 11. saith,
 “ The vision of all is become unto you as the
 “ words of a book that is sealed; which man
 “ delivered to one that is learned, or a priest,
 “ saying, read this I pray thee, and he saith,
 “ I cannot, for it is sealed: And the book is
 “ delivered to him that is not learned, saying,
 “ read this I pray thee; and he saith, I am
 “ not learned.” What goes before, and what
 follows after, as well as the testimony of the
 whole scriptures, give the true meaning of the
 text, viz. that men being now the servants of
 the grand deceiver, their pride, like their mas-
 ter's,

ter's, faith, Who is to stoop to be taught by words only? and with Naaman the Syrian, "Are not Abana, and Pharpar, rivers of Damascus, better than all the waters of Israel?" As much as to say, is not our own reason, and virtue, more excellent; why then should we stoop to be taught? therefore it is, they know not God.

Nevertheless, revelation informs us, there is one that is able to open the book, and read therein. Here then the grand scene, or hope of salvation, is disclosed, and the seals opened, that is, God's love and mercy in Christ Jesus displayed, or made known to fallen and guilty man; first in the declaration, "That the seed of the woman should bruise the head of the serpent," *Gen. iii. 15.* which was more and more opened, and made manifest through the whole of the scriptures.

Abraham saw the day of Christ and rejoiced, for it is said, "That in him, that is, in his seed, should all the nations of the earth be blessed;" which seed is said to be Christ. Moses said, "A prophet shall the Lord your God
" raise

“ raise up unto you, from amongst your brethren, like unto me, Him shall ye hear.

Isaiah says, “ Surely he hath borne our
 “ griefs, and carried our sorrows; he was
 “ wounded for our transgressions; he was
 “ bruised for our iniquities; the chastisement
 “ of our peace was upon him; and with his
 “ stripes we are healed.”

The angel, by Daniel says, “ Seventy weeks
 “ are determined upon thy people, and the
 “ holy city, to finish the transgressions, and
 “ make an end of sins; and to make reconciliation
 “ for iniquity; and to bring in everlasting
 “ righteousness; and to seal up the
 “ vision and prophecy; and to anoint the
 “ Most Holy.” All which was accomplished
 by Jesus of Nazareth, in the days of Tiberius
 Cæsar, and confirmed to us by his witnesses
 the apostles.

The whole is again brought to our view,
 in his revelation to John, wherein he gives the
 churches to know his mind, what he would
 have them especially to know, and understand;
 as well to their own happiness here as here-
 after; and what was to happen, from that time
 forward

forward to the end, as had been foretold by the prophets ; especially by Daniel, our Lord himself, and his apostles. Therefore our Lord, as if his love was not sufficiently made manifest by all that had gone before, again brings to our view, by his angel to John, his love, his tender care, of all them who had received his testimony, and were satisfied with what he had done, as being sufficient for them, and all who should believe in his name. John, by the Holy Ghost, as a witness of these great truths, pronounces all such blessed, who read and hear the words of this prophecy, and keep those things that are written therein, for the time is at hand ; declaring, that Jesus is the faithful witness, the first begotten, or bringer forth from the dead ; and that he is the prince of the kings of the earth, “ That he hath loved us, “ and washed us from our sins in his own “ blood ; hath made us kings and priests unto “ God, and his Father. To Him be glory “ and dominion for ever and ever. Amen.”

Rev. i. 3, 4, 5, and 6.

He is the stone which was cut out of the mountain, which was to break in pieces all the kingdoms of the earth ; whose king-
dom

dom shall be an everlasting kingdom, and whose dominion shall be for ever and ever. *Dan. ii. 34, 44.* " Behold he cometh with
 " clouds, and every eye shall see him, and
 " they also who pierced him. And all kin-
 " dreds of the earth shall wail because of
 " him. Even so, Amen ; for their judgment
 " is come." To them that fear God, hear, and believe in his Name, he saith, " Fear
 " not, I am the first and the last ; I am he
 " that liveth, and was dead, and behold I am
 " alive for evermore, Amen, and have the
 " keys of hell and death," *Rev. i. 18.* With authority then he could, and he only in verity did say, " Write the things which thou hast seen,
 " and the things which are, and the things
 " which shall be hereafter ; for I am he who
 " am able to open the book, and to read
 " therein, and to give knowledge and under-
 " standing of the matter."

These designations, by which our Lord distinguishes himself to the churches, shew first his love and tender care, as him that walketh in the midst of his church and people, watching over them to do them good, and to
 preserve

preserve them unto himself, pure and undefiled from the lye of satan, or false apostles.

Secondly, By his being the first and the last, which was dead, and is alive, *Rev. ii. 8.* shewing his eternal godhead, and his perfect atonement for sin, thereby giving full assurance to all men of the sufficiency of his atonement, to take away sin; that all who put their trust in him, shall never be disappointed.

Thirdly, By the sharp sword, *Rev. ii. 12.* with two edges, signifying his word of truth, which is sharper than any two-edged sword, dividing between the joints, and the marrow, and is a discerner of the thoughts, and intents of the heart, by which all the world will be judged, and that even out of their own mouths.

Fourthly, Whose eyes are like a flame of fire, and his feet like fine brasse, *Rev. ii. 18.* shewing not only his omnipotence, but his omnipresence; and therefore no one can escape his notice, for he seeth all things, heareth all things, and noteth all things, and will judge all things, at the judgment of the great day.

Fifthly, Who hath the seven spirits of God, and the seven stars, *Rev.* iii. 1. signifying that he hath not the Spirit by measure, but in him dwelleth the fullness of the Godhead bodily, and in his hand are all his ministers, or messengers, and He is their head and keeper.

Sixthly, He that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth, *Rev.* iii. 7. by which we are directed to believe, no man, by works of his own, or wisdom he is endued with, can open heaven ; nor is it in the power of man to shut heaven against any man ; so no man can save himself, much less his brother ; neither can any man anathematise, or keep his neighbour out of heaven.

And, Seventhly, the Amen ; the faithful and true witness, the beginning of the creation of God, *Rev.* iii. 14. These designations secure every one, who put their trust in him, who is hereby stiled, the First, the Last, and the Faithful Witness, and He by whom all things that were made, are made and subsist.

After

After approving what was right, and re-
 proving what was wrong in the churches,
 letting them, and as many as confess, or call
 themselves Christians, know, that except they
 answer to the character there laid down, God
 will reject them, and remove their candlestick
 out of its place ; at the same time he that hath
 an ear, let him hear, what the Spirit saith unto
 the churches.

Unto the church at Ephesus, he saith, " To
 " him that overcometh will I give to eat of
 " the tree of life, which is in the midst of the
 " paradise of God," *Rev. ii. 7.* Unto the
 church of Smyrna, " He that overcometh shall
 " not be hurt of the second death," *Rev.*
ii. 11. Unto the church in Pergamos, " To
 " him that overcometh will I give to eat of
 " the hidden manna, and will give him a
 " white stone, and in the stone a new name
 " written, which no man knoweth, saving he
 " that receiveth it," *Rev. ii. 17.* Hence how
 plain the testimony of God, that the church
 or people of God, is neither known nor con-
 fessed to be such by the world. To the
 church in Thyatira, " He that overcometh
 " and keepth my words unto the end, to him

“ will I give power over the nations, and I
 “ will give him the morning-star,” *Rev.* ii.
 26. Unto the church of Sardis, “ He that
 “ overcometh, the same shall be clothed in
 “ white raiment, and I will not blot out his
 “ name out of the book of life ; but I will
 “ confess his name before my Father, and be-
 “ fore his angels,” *Rev.* iii. 5. To the church
 in Philadelphia, “ Him that overcometh, will
 “ I make a pillar in the house of my God ;
 “ and he shall go no more out, and I will
 “ write upon him my new name,” *Rev.* iii. 12.
 And to the church of the Laodiceans, “ To
 “ him that overcometh, will I grant to sit
 “ with me in my throne, even as I also over-
 “ came, and am sat down with my Father in
 “ his throne,” *Rev.* iii. 22.

Our Lord having given the true character
 of his church and people, and the happiness
 of those who overcome by the blood of the
 Lamb, exhibits to us, under many and various
 views, and figures, the great love of God, the
 glory of heaven, and happiness of them that
 are saved ; as also the dreadful state of them
 that perish, with an account of what was to
 be from that time forward ; likewise the glory,
 honour,

honour, majesty, and worship of all the creation of God, in heaven and earth.

In this glory and majesty, God is represented sitting on the throne, and a book in his right hand, written within, and sealed on the back-side with seven seals, signifying God's secret mind and will concerning man's happiness and restoration by the Lord Jesus Christ, which angels or men neither did or could know. For it is said by the angel, Who is worthy to open the book, and loose the seals thereof? and no man in heaven, or in earth, neither under the earth, was able to open the book, neither to look thereon; for which John is much troubled and weeps. He is told by one of the elders not to weep, for the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to unloose the seals thereof.

Upon which, we have represented unto us, a Lamb in the midst of the throne, and of the four beasts, and of the elders, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, (that is, verily God) for it is said, when the Lamb took the
book

book out of the right hand of him that sat on the throne, the four beasts, that is, all created powers, and the four and twenty elders, that is, the whole church of God, fell down before the Lamb, having harps of gold, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us, unto our God, kings and priests, and we shall reign on the earth." Therefore it is said, they lived and reigned with Christ a thousand years; and the rest of the dead lived not again until the thousand years were finished; and it is said, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years." Upon which, all creation joins in one continued song of praise, saying, "Blessing and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Therefore the Lamb is God, but

but by office the Saviour, the Lamb of God, that taketh away the sins of the world. He alone could make known to guilty man the mind of the Father ; He only worthy to open the seals, under which, the whole of God's mind to guilty fallen man is made manifest, and figur'd out to us, from the first promise to the final judgment, and eternal glory of all that fear God, and are, and were, obedient to the gospel of his dear Son.

The first seal opens to us, first, a display of sovereign mercy, declaring that the seed of the woman should bruise the head of the serpent, *Gen. iii. 15.* and in *Rev. vi. 1, 2.* is compared to a white horse, and he that sat upon him having a bow and a crown, and going forth conquering and to conquer, every way applicable to our Lord and God becoming man for us, dying for us, thereby overcoming death and hell for us, and him that hath the power of death and hell, that is, the devil. Also in the everlasting gospel, declaring, and giving to guilty man forgiveness of sins, and everlasting life in his name, which indeed is the grand and only reason why revelation was given: no wonder then the first seal

seal opens with a view of sovereign mercy, which is big with every blessing of heaven, from the first promise until he said, " It is " finished, and bowed his head and died."

That the gospel, or sovereign mercy of God, displayed at opening the first seal, might appear to be really what was unavoidably necessary to our salvation, proves it, the gospel, or revelation of sovereign mercy, to be altogether of mercy, undeserved mercy, to the alone honour and glory of God.

That no man might be ignorant or plead excuse, the second seal opens, and manifests the dire effects of the fall, and the vengeance or justice of God overtaking them that obey not him, and are disobedient to the gospel of the Son of God ; made manifest in the declaration of sovereign mercy to guilty man.

The effect of the fall appears in the hypocrisy of Cain's worshipping of God, and the imbruing of his hands in his brother's blood, aptly represented in the vision to John, by a red horse, and power given unto him that sat thereon to take peace from the earth, and
that

that they should kill one another ; “ and
 “ there was given him a great sword.” That
 these dire effects of the fall were and are felt
 ever since Abel’s death, the whole scriptures
 witness, as also all nations to this day.

A striking instance of God’s judgment upon
 the impious world, that then was, we have in
 the destruction of it by water, while Noah, by
 the building the ark, condemned the world
 that then was, and became heir of that righ-
 teousness which is by faith. In Sodom also,
 while Lot and his family were only saved ; as
 also all the devastations and blood-shed from
 the beginning unto this day.

The third seal discovers to us, the justice
 and equity of God, in justifying him that be-
 lieveth in Jesus, and justly condemning him
 that feareth not God, and is disobedient to the
 gospel ; witness Belshazzar, who feared not
 God, blasphemously saying, “ These are the
 “ vessels out of the temple of the God of the
 “ Hebrews, which our gods have gotten or
 “ given unto us. And they praised their gods
 “ of gold, of silver, of brass, of iron, of wood,
 “ and of stone,” *Dan. v.* Upon which king
 D Belshazzar

Belshazzar was weighed in the balance, and found wanting, consequently was cut off, and his kingdom given to others. So all men will be weighed in the balance, and if found wanting, will also be cut off from the presence of God, and from the glory of his power. Nevertheless, God in sovereign mercy, having proposed life and salvation to fallen and guilty man, in the great Messiah; hath, for the sake of the great Messiah, granted unto man both seed-time and harvest, and that the wine and the oil should be preserved unto the end of time, *Gen. viii. 21, 22.* The justice of God manifestly appears, in that he hath provided life and salvation in the Lord Jesus Christ for man, and in having mercy on every man, who, according to his command, believeth in Jesus, for the forgiveness of sins and eternal life; and justly leaving every man who rejects his mercy in Christ Jesus to his just condemnation, for not obeying his commands, nor regarding the mercy he hath provided. Yet the common blessings of life are continued, and will be so to the good and the bad while time endureth, which is represented by a black horse, and him that sat on him having a pair of balances in his hand, and a declaration of
a mea-

a measure of wheat for a penny, and three measures of barley for a penny, and to see he did not hurt the oil and wine.

The fourth seal naturally displays to us the dreadful consequence of disobeying God, that is, death under the figure of a pale horse, and him that sat on him is called death, and hell followed with him. The first of these wants no explanation, and hell following with death, gives us to know the dreadful situation of them who are disobedient to the gospel of our Lord Jesus Christ; but on such as believe the gospel the second death hath no power; that is, hell is not their portion, nor shall they be separated from the presence of God, or the glory of his power.

At the opening of the fifth seal, those that fear God, and obey the gospel, are described as being slain, despised, or rejected, for the word of God, and the testimony of Jesus. How the modern divines will answer for it, will be known at the great day, who with open front and face declare, that God's word is a dead letter, therefore they who fear God, are represented crying to God, saying, "How

“ long, O Lord, holy and true, dost thou not
 “ judge, and avenge our blood on them that
 “ dwell on the earth ! ” And to them were
 given white robes, and it was said unto them,
 that they should rest for a little season, until
 their brethren that should be killed as they
 were should be fulfilled ; which when accom-
 plished, will bring on the final judgment, as
 described by opening the sixth seal. Earth-
 quakes the first, a certain presage of the disso-
 lution of this mundane system.

The fright and horror of those that fear not
 God, and are not obedient to the gospel, is
 also described by the kings of the earth, and
 the great men, and the rich men, and the
 chief captains, and the mighty men, the bond-
 men and the free, hiding themselves in dens,
 and in the rocks of the mountains, and calling
 to the mountains and rocks to fall upon them,
 and to hide them from the face of him that
 sitteth on the throne, and from the wrath of
 the Lamb. Such is and will be the dreadful
 and unhappy situation of all the rejectors of
 God's salvation. While the happy state of all
 those that receive God's salvation is set forth
 by the angel's not being able to destroy the
 world,

world, till those that fear God who have washed their robes, and made them white in the blood of the Lamb, are secured; by which the great power and faithfulness of God is made manifest, and the eternal joy of heaven described, while they cry with loud voices, " Salvation to our God, which sitteth upon the throne, and unto the Lamb," with the angels, the elders, and all the heavens, or created powers, represented by the beasts, &c. falling on their faces, and worshipping God, saying, " Amen, " Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, " unto our God, for ever and ever. Amen."

The opening the seventh seal sheweth the agents God employs to execute his commands, in comforting, keeping, and establishing all that fear him, and are obedient to the gospel, represented by the angels offering up much incense, with the prayers of the saints upon the golden altar Christ, which is the cause of these prayers and praises ascending up before God. — The fire of the altar, or purity of God, being cast upon the earth, to try them that dwell upon the earth, is the cause of these voices, and thunderings, and lightnings, and earth-

earthquakes, and is further represented to be such by the soundings of the seven trumpets, by the seven angels, and is a just account of the manner in which God is pleased to execute his wrath and indignation upon all them that fear him not, and are disobedient to the gospel.

The first angel soundeth, and there followeth hail and fire mingled with blood. As a proof of this being the just sense of the text, and that these are the agents God employs to execute his wrath upon the disobedient, Sodom and Gomorrah are standing witnesses to all generations; as also that the power and wisdom of man shall not avail, neither is there any thing man can do of any value in point of salvation.

By the second angel we are given to know, that the justice of God will overtake men, and leave them guilty of their own blood, they not fearing God, nor being obedient to his gospel.

The same by the third angel's sounding, by which is represented the rivers and fountains of water being bitter; purity or fire of God trying the wisdom of men, while they set up
their

their own reason or wisdom, in opposition to God's revelation of his love and mercy in Christ to guilty man, and corrupt God's truth and God's word, and according to the apostle, are left of God to great delusions, to believe a lye.

The fourth angel sounded, and the third part of the sun, moon, and stars, are smitten. This indeed indicates great darkness upon the face of the earth, because of the blasphemy and wickedness of men, as also the final dissolution. The Egyptian darkness is a manifest proof of this ; they had no light, while God's people sat under the glorious sun-shine of his love and protection, &c. This points out to us the dreadful condition of men in all ages who fear not God, and make a scoff at his holy word.

Those men who have broached the doctrine of that arch-enemy, the great deceiver of mankind, persuading men that Jesus Christ is not God, but a created being, or an inferior being to God, consequently his death cannot satisfy for our sins. On this account it may well be said, the third part of the sun, moon, and stars, are

are darkened. The blaspheming God, in rejecting his word and oath, despising his anointed, and the gospel of his salvation to all the ends of the earth, brings on those woes, which certainly are near accomplished. Two of them are fully described, *Rev. ix.* by the locusts that came out of the smoke, being satan's priests, as well in the days of the prophets as in these days; they were not to hurt any green thing, the fruits of the earth, seed-time, and harvest, was to continue while time endured, as God hath declared, neither were they to hurt those men, who had the seal of God in their foreheads. The rest they had power to hurt. Those priests or locusts are, to appearance, very glorious, having crowns of gold upon their heads, and the faces of men, having the shew or form of humanity, having hair like women, or the shew or form of modesty and virtue; but the teeth of lions, to tear in pieces under the shew and form of humanity, modesty and virtue; having breast-plates of iron, to shew that nothing good can enter there, nor no pity for man; their king is the angel of the bottomless pit, or that old serpent the devil.

This

This is the first woe, and none more dreadful ; for this proves the woful situation of all the worshippers of strange gods.

The second woe, discovers to us, the murdering one another, or the curse of God, upon the nations who regard him not, by wars and fightings, for that which must perish. The deceivableness of satan no way appears more, than in bewitching men to make the gain of this world, happiness; from hence rapine, murder, and ravages, as a curse, and plague, go through and are upon all nations; yet men think not that it is a plague, nor a curse, and therefore they repent not of their idolatry, nor of their evil works, or work of their hands, that they should not worship devils, and idols of gold, silver, brass, stone, and wood, which neither can see, nor hear, nor walk; neither repent they of their murders, nor of their forceries, nor of their fornications, nor of their thefts. The first woe is to fall upon all nations, which they that know and fear God, can plainly discern.

The second woe is fulfilling every day, as is clearly to be seen in the treachery of nations

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to

to one another, and of all ranks of men, every one endeavouring to over-reach another, while this is the character of them that are thus tormenting and murdering one another for that which will perish with the using, entailing upon themselves the curse of God. While the angel declares concerning the duration of time under the second woe, which is for forty and two months, or 1260 days or years, the witnesses are to prophecy, cloathed in sack-cloth. The children of Israel knew the force and power of these prophets, or witnesses; witness, Achab and his priests.

It may be justly said, since the establishment of, or upon the establishment of the present church of Rome, these witnesses have been as it were killed, and their dead bodies lay in the street of spiritual Sodom and Egypt; and they of the kindred, and people, and tongues, and nations, do and shall see their dead bodies for three days and a half, or a time, two times and a half, or 42 months, that is, 1260 days, or 1260 years; they are not buried or put in their graves; inasmuch as they hold the scriptures, but with them the beast, or the church of Rome's exposition, which
 exposition

exposition is signified by the waters being mixed with wormwood, of which it is said, one third of men died.

It looks very like the end of the second woe, for what between the beast, and his image, and those who are continually putting out new expositions of God's word, the word of God is so defiled, so massacred, that no man upon the face of the earth can profit from it, under such expositions. Besides, the whole tribe of holy priests of every nation continually declare God's word to be a dead letter, from all which it is very plain, God's witnesses have been as it were murdered, near, if not quite, 1260 years, but they will soon rise and stand upon their feet, then those murderers will stand aghast ! especially when the voice from heaven saith, " Come up hither ; " then the mystery of God shall be finished, as he hath declared to his servants the prophets.

God, who at sundry times, and in divers manners, spake to the fathers, by the prophets, hath in these last days spoken unto us by his Son ; who, by Daniel, is properly called a revealer of secrets, or rather God ; who i

omnipresent, as well as omnipotent. He knoweth all things, seeth all things, and therefore ruleth in the armies of heaven, and amongst the inhabitants of the earth; and who can say, What doest thou? Which maketh Daniel say, This secret was not revealed to him, for any thing in him, more than any man living, so neither his virtue, wisdom, or goodness, was the cause of his having knowledge of the matter, but for their sakes that shall make known the interpretation, that the King might not only know the thoughts of his heart, but also know what was to be in the latter days, which neither the King's wise men, his astrologers, that is, star-gazers, his magicians, that is, miracle, or wonder-workers, nor his sooth-sayers, that is, physiognomy-readers, or fortune-tellers, could make known to the king the vision or the interpretation, but that there is a God in heaven who could.

How greatly mistaken, and blasphemous are they, who take upon them to teach men, saying, God's word is a dead letter; and that, men must have another spirit, besides the word to understand the word, Thus like Pharaoh's gentlemen, or fellows of his royal society,

ciety, Nebuchadnezzar's wise men, our modern reviewers, with our spiritual teachers, dare be blasphemous enough to take upon them the giving an account of the Spirit, separate from the Word, by their expositions and spiritual teachings, as immediately inspired, or directly sent from heaven, but are no wiser than the fellows of Pharaoh's royal society, or modern reviewers, &c. Happy the man not overtaken by these spiritual gentlemen, nor by the reviewers or fellows of Pharaoh's royal society, &c. but simply gives heed to the word of God, as the very mind of God, and all that is necessary to make men happy in time, and in eternity.

God hath revealed, what was necessary for us to know of himself; that we should not be mistaken, nor deceived by man, nor by the craft of satan, in point of eternal life by Jesus Christ, as is offered, and held out to us in the gospel, and freely given of God, for salvation, to the ends of the earth, that whosoever, of all the race of man, believeth, that is, accounts God to be just and true, and receives his testimony of the Lord Jesus Christ, that in his name is preached remission of sins, receiving
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the same as the gift of God, and is satisfied with the Lord's Christ, and with what he hath done, as sufficient for him and his salvation, and eternal happiness. God hath also revealed unto us by his servants, in his word, the many events that should happen from the captivity to the coming of the Messiah, and from that to the end, and which begins with Daniel's account of king Nebuchadnezzar's dream, &c. the image whose head was gold, breast and arms silver, belly and thighs of brass, his legs iron, his feet part iron and part clay; signifying four kingdoms which were to be upon the earth; and in the days of those kings, God would set up a kingdom, which shall never be destroyed, or left to other people, *Dan. ii. 31.* and following verses. It shall break in pieces, and consume all these kingdoms, and it shall stand for ever. This kingdom then is the kingdom of God, which is set up under the great Messiah, and his kingdom, as he himself declareth, is not of this world, so no earthly monarchy can be that kingdom, which is to stand for ever.

Indeed the great and last monarchy upon earth, is to make all nations drunk with the
cup

cup of her abominations, and therefore they shall drink of the wine of the wrath of God, poured out without mixture, and she, and they, shall be broken in pieces by that kingdom, or stone, which was cut out of the mountain without hands, which stone is Christ, who will avenge the blood of his saints and followers upon them. Accordingly we find, when Belshazzar blasphemed the true God, by making use of the sacred vessels of God's holy place, and polluting them, drinking out of them, so dishonouring God, and praising the gods of gold, and of silver, then the breaking or dividing of these kingdoms began, *Dan.* v. 30.

By Daniel's vision we have an account of these kings, which are four, described by four beasts arising out of the earth. The fourth beast being exceeding dreadful, made Daniel make particular inquiry why this last beast was so dreadful; he is told that he is the fourth beast upon earth, or the fourth kingdom, which shall be diverse from all the other kingdoms, and shall devour the whole earth, and shall tread it down, and shall break it in pieces.

Daniel,

Daniel, in the second vision, gives us an account of the downfall of the Persian monarchy, as he had before, in the vision, given an account of the downfall of the Assyrian monarchy; and also the downfall of the Grecian monarchy, under the figure of an he-goat; from whence proceeded or came forth the fourth beast, which waxed exceeding great towards the south, and towards the east, and towards the pleasant land; and waxed great even to the host of heaven. And it cast down of the host, and of the stars, to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host; and by him was the daily sacrifice taken away; and the place of his sanctuary was cast down; and an host was given him against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground; and it practised and prosper'd. *Dan. viii. 10, 11, 12.*

This was Pagan Rome, or the fourth beast, or monarchy upon earth, according to Daniel; which was to stand up against the prince of princes, *Dan. viii. 25.* In those days it was our Lord was to make an end of sin, and to bring in everlasting righteousness, *Dan. ix. 24.*
 Accord-

Accordingly, in the days of Herod, the Roman king of the Jews, Cæsar Augustus, order'd all the world to be taxed; which agrees with *Dan. xi. 20.* And Tiberius Cæsar, under whom our Lord was crucified, introduces the vile person spoken of by *Dan. xi. 21 to 33.* and sheweth the various practices of pagan Rome until the overthrow of the temple, the priesthood, and the daily sacrifice, by Titus; from which time the abomination began and continued, until the accomplishing thereof, in setting up the pagan rubrick or mass-book, under the second beast; who did make an image to the beast, or dragon, which had a wound and did live, and caused as many as did not worship the image should be killed.

This indeed shews the true reason why God's judgments came so severely upon the Jews, that is, for rejecting God's word, and trampling upon the truth. And it will be the cause of God's severe judgments upon the fourth kingdom or beast, which is to practise, cast down and trample upon the truth, for a time, two times and a half, &c. comprehended in the great number which one saint said to another saint, saying, How long shall be the

vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said, Unto two thousand and three hundred days: then shall the sanctuary be cleaned, *Dan. viii. 13.*

So under the sounding of the seventh angel, the seventh seal is clearly open'd, and the mystery finish'd. And here is given us a view of the glories of our Lord and his Christ, with the great joy of heaven, in thankfulness and gratitude to God and the Lamb, falling upon their faces and worshipping God, because he had taken to him his great power, and did reign; and the temple of God was open'd in heaven, and there was seen in the temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail, *Rev. xi. 15.* to the end.

The glorious appearance of the church, under the designation of a woman cloathed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, *Rev. xii. &c.* shews the blessed situation of those
that

that are cloathed with the righteousness of the Lord Jesus Christ, having the world and all the righteousness of man under their feet, being crowned with the glorious truths of God, or establish'd upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

The church being here compar'd to a woman with child, crying and travelling in birth, and pained to be deliver'd, shews the goodness of God in providing salvation for man, and his carefulness and faithfulness until it was accomplish'd, saying, How am I straitned until this is accomplish'd; which is giving us another and still more glorious view of the happy state of them that fear God, and are obedient to his gospel.

The next wonder is, that such an enemy shou'd appear in heaven, as would, if possible, subvert all heaven, and make God's decrees abortive. His form being described as that of a red dragon, having seven heads, and ten horns, and seven crowns upon his head, leaves no doubt who he is, and who is his agent, or vicegerent, upon the earth. His drawing the

third part of the stars of heaven after him, and casting them to the earth, shews that he, the red dragon, and they that followed him, were not fit subjects of the blessed mansions, therefore he and his angels stood ready to destroy the child ; but the child was secured from them, being caught up unto God, and to his throne.

What the Jews did by wicked hands, at the instigation of the dragon, was determined to be done for the purpose of salvation, to all the ends of the earth, for remission of sins in his name, safety being provided for his church and people. The woman therefore flieth into the wilderness, and is secured, or hath a place prepared of God, that she should be fed for that space of time that the witnesses were to prophecy, cloathed in sackcloth ; all which time their bodies, namely, of the two witnesses, are exposed as dead, in spiritual Egypt, or Sodom. I am afraid, the religious of this nation, in general, will also be found among that unhappy number. For, in our day, the foremost for heaven, as it were, call God's word a dead letter, and force upon the world their expositions, all of which tend to darken
 God's

God's word, and are properly figured by the smoke ascending out of the bottomless pit. They, being ignorant of God's salvation, go about to establish the doctrines and works of men; denying, or saying, that the work finished by Christ is not sufficient for the salvation of the most guilty, for their immediate acceptance, guilty as they are.

Under the seventh seal, and in the time of the seventh angel's sounding, we have a view of the mystery of God finished; that is, the dragon, that old serpent, called the devil and satan, which deceiveth the whole world, exposed or cast out into the earth, and his angels also, *Rev. xii. 4.* upon account of which there is great joy in heaven, because the accuser of the brethren is cast down, *Rev. xii. 10.* Which our Lord did, when he overcame death, and him that had the power of death, that is, the devil, and made a shew of them openly on his cross, triumphing over them in it, *Col. ii. 15.* that is, in his death, resurrection, &c.

Therefore that old serpent, the devil, hath not ceased to torment and persecute the woman, or the church, from the beginning to this day,

day, by blaspheming God, persecuting Jesus and his followers, under the character of heretics; or, with the holy and religious people of old, under the character of unholy men, or blasphemers of the holy place and the law. But the heavenly choir sings, " Now is come
 " salvation, and strength, and the kingdom of
 " our God, and the power of his Christ; for
 " he that accused the brethren before God,
 " night and day, is cast down."

But they, that is, all who fear God, and are obedient to his gospel, overcome by the blood of the Lamb, and by the word or testimony of God, by the power of which they loved not their lives unto the death. *Rev. xii. 11.* For this the dragon is wrath with the woman, or church; and therefore continues to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ. *Rev. xii. 17.*

This being the situation of the church of Christ, during the time from the setting up the abomination that maketh desolate, until the cleansing of the sanctuary; all this time
 God's

God's word was to be accounted as a dead letter, and the church hidden ; so that the world knoweth not the church of Christ : For the true church of Christ is not, nor ever has been, acknowledged as the church of Christ, by the world, from that time to this day.

The government of the first beast, or pagan Rome, being founded in blood, and which receiv'd a wound and did live ; and that of the second beast, who caused an image to be made to the first beast, by which his wound was healed, is not only founded in blood, but in blasphemy also ; and is to continue forty and two months ; all which time he hath power to blaspheme against God, his name, his tabernacle, and those that dwell in heaven ; that is, offering the sacrifice and abominations of the mass. By these forceries or abominations he bewitches the people, murders the saints of God, hath power over all kindred, tongues, and nations, and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, that is, which was accounted slain, from the foundation of the world. *Rev. xiii. 8.*

That

That we should not be mistaken concerning the dragon, who gave his power to the beast that had a wound and did live, which is the fourth kingdom upon earth, we have the description of him by John, *Rev. xiii. 12.* corroborating with that of Daniel, and both agree with the case of Dathan and Abiram; namely, that God's judgment, sooner or later, overtakes all those that offer strange fire to God; this all men do, who are not obedient to the gospel of the Son of God.

By his seven heads a monster, ten horns his power, his crowns glory or honour, but in blasphemy; his likeness to a leopard, that is, many colours, or under many and various titles and forms; the feet of a bear, grasping to death all those who would hinder it of places, pensions, benefices, riches and power; the mouth of a lion, ready to tear the flesh, and suck the blood of all such as stood, or stand in its way, in all it seeks after; to effect this the dragon, that is, the devil, gives the beast his power to deceive mankind, as he did our first parents, by lies, &c. his feat, that is as God, he having been worshipped as such, so now, as God, under a new character or title, namely,

namely, that of Christ's vicegerent; his authority, to oblige all nations to drink of the cup that was full of the abominations of the beast, that is, they shou'd worship the image of the beast. By this satan's power over the mind of man is made manifest; for he is called the God of this world, the prince of the power of the air, that rules in the hearts of the disobedient. From the beginning satan was and is a liar, witness our first parents; and their posterity by believing satan's lie, did, and still do forsake their own mercy; and he ever since rules in the hearts of the disobedient, or mind of man, as prince and lord; nor can or ever will be dislodged from thence, but by the free declaration of God, in his word, giving the guilty knowledge of the remission of their sins, in the blood of Jesus.

All men who are ignorant of, or believe not in Jesus, worship satan in some form or other as God from the first; and worship him as such to this day. He has undergone many forms and changes, but principally four. The fourth and last is particularly described; his wound which he received and was healed, was his passing from Paganism to Christianity;

and then giving his power to the church, this arch enemy thus bestowing his power and riches on the proud clergy, he became Papal Rome instead of Pagan Rome ; and the wound was healed. Thus he, satan, is now worshipped not as a pagan God, but as a Christian God ; hence it is said they worshipped the dragon, that is, the devil ; and they worshipped the beast, saying, Who is like unto the beast ? that is the first beast who was wounded by a sword, the sword of the word of God, or his gospel prevailing over Constantine, so that he favour'd the Christians, or outward profession of Christianity, whereby pagan Rome or pagan worship was, for a time, set aside, and the power vested in, or usurped by the clergy ; the wound the first beast receiv'd was hereby heal'd, and the abomination which, maketh desolate, set up ; that is the mass-book, or image of the first beast, or pagan church, who had a wound and did live, by passing under the change from pagan to papal Rome. Thus power was given to the image of the beast, that it should both speak, and cause that as many as would not worship that image should be killed.

.....This

This image is the present mass-book of the church of Rome, in which they have converted the days of the heathen gods unto Christ and his apostles, &c. making the ritual of the heathen, or dragonical church, the ritual or foundation of the papal church, only changing the names Jupiter, &c. into those of Christ, &c. From hence it is plain, the first beast's government being founded in blood, the second beast, or he who caused an image to be made to the first beast, is founded not only in blood, but in blasphemy also; as it is called by the apostle, when the Jews rejected the word of God by putting the gospel from them, saying, They blasphemed God; so the church of Rome in setting up the abomination, or mass-book, which maketh desolate, may justly be said to blaspheme God.

Every one that hath an ear is called upon to hear and understand. He that leadeth into captivity, shall go into captivity; and he that killeth with the sword, must be killed with the sword, *Rev. xiii. 10.* And as he that deceiveth is himself deceived and must perish, even so he that forceth another into his deceivings by the sword or power, must perish by the sword

or power ; not only the sword of man, but also by God's word and power. The patience and faith of the saints is therefore made manifest, in that they are not thereby terrified, but are faithful unto the death ; knowing he is faithful that hath promised, and will keep that which is committed to his trust.

Paul writing to the Thessalonians concerning the second coming of our Lord Jesus Christ, sayeth, " Now we beseech you, brethren, by
 " the coming of our Lord Jesus Christ, and
 " by our gathering together unto him, that
 " ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by
 " letter, as from us, as that the day of Christ
 " is at hand. Let no man deceive you, by any
 " means ; for that day shall not come, except
 " there come a falling away first, and that
 " man of sin be revealed, the son of perdition :
 " who opposeth and exalteth himself above
 " all that is called God, or that is worshipped : so that he, as God, sitteth in the temple
 " of God, shewing himself that he is God.
 " Remember ye not, that when I was yet
 " with you, I told you these things ? And now
 " ye know what withholdeth, that he might
 " be

“ be revealed in his time, for the mystery of
 “ iniquity doth already work : only he who
 “ now letteth, will let, until he be taken out
 “ of the way ; and then shall that wicked be
 “ revealed, whom the Lord shall consume
 “ with the spirit of his mouth ; and shall de-
 “ stroy with the brightness of his coming :
 “ even him whose coming is after the work-
 “ ing of satan, with all power, and signs, and
 “ lying wonders, and with deceivableness
 “ of unrighteousness, in them that perish ; be-
 “ cause they received not the love of the
 “ truth, that they might be saved. And for this
 “ cause God shall send them strong delusion
 “ that they should believe a lie ; that they all
 “ might be damned, who believe not the truth,
 “ but had pleasure in unrighteousness, *2 Theff.*
 ii. 1. to 12. And writing to the Corinthians,
 “ For such are false apostles, deceitful workers,
 “ transforming themselves into the apostles
 “ of Christ ; and no marvel, for satan himself
 “ is transformed into an angel of light ;”
 therefore it is no great thing if his ministers
 also be transformed, as, or into the likeness of
 the ministers of righteousness ; which sheweth
 the transition of the pagan devil into the
 papal devil, or the devil changed from a
 pagan

pagan tyrant to a popish tyrant, under the character of Christianity, or Christ's vicegerent, as Paul hath by the Holy Ghost justly described.

It is no wonder then to find the second beast coming out of the earth, with two horns like a lamb, *Rev. x. 11.* or the appearance of innocence and holiness, but the speech of the dragon or devil, exercising all the authority and power of the first beast, it being only the same devil transformed; for it is said, he causeth the earth, and them that dwell therein, to worship the beast, whose deadly wound was healed, who deceived them that dwell upon the earth by the means of those miracles they had power to do in the sight of the beast, whereby they, that dwell upon the earth, were deluded into a persuasion, that it was right to make an image, and worship the beast, that had a wound by the sword, and did live, *Rev. xiii. 14.*

He, the beast, had power to give life unto the image of the beast, that is, the mass-book, that the image of the beast should both speak, and cause that as many as would not worship the

the image of the beast, that is, say mass, or own the authority of the beast, should be killed, *Rev. xiii. 15.*

He also causes all, both small and great, rich and poor, bond and free, to receive a mark in their hand, or in their forehead, *Rev. xiii. 16.* that is, a lie, or to believe he was Christ's vicerent; or he, sitting in the temple of God, as God, was to be worshipped as God; the sign or mark is the sign of the cross, a false mark for Christ, but the real mark of the beast. It is well known, that formerly, the bishop or priest, before baptizing any person, signed them with the sign of the cross, called by some the character, or that which recommended them to all the other mysteries of the church; expecting, as Cain did, their offering or work would be accepted, though God had not commanded it.

No man might buy, or sell, save he that had the mark, or the name, or the number of the beast, or the number of his name, *Rev. xiii. 17.* that is, who did not confess the beast, his power, his authority, his commands, his laws, his doctrines or decretals; be subject thereunto, and marked

marked as above, could have any share of the gain, or advantage, or riches of the church. Nor could a man be made a king but by the authority of the beast ; no, nor a bishop, or a jesuit, or so much as a begging friar ; nay, not the least in power under all the beast's dominions.

The scene changes from the accursed situation of the beast, and his followers, to the glorious and true Christ, and his followers ; under the character of a Lamb, without blemish, standing upon Mount Sion, and with him an hundred and forty four thousand, having his Father's name written in their foreheads, and singing a new song, which none could learn to sing but them that were redeemed from the earth ; described as those who had not been defiled with women, but were virgins, and follow the Lamb whithersoever he goeth, being the first fruits unto God and to the Lamb ; and in their mouths was found no guile, for they are without fault before the throne of God, *Rev. xiv. 1, 2, 3, 4, 5.*

Instead of fire and faggot to convert to the blasphemy of the beast or pope, God sends forth

forth the everlasting gospel, under the character of an angel, flying through or in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, *Rev. xiv. 6, 7.* as the Holy Ghost by the apostle declareth, saying, " God hath
 " commanded all men every where to repent,
 " or turn to God," saying; " He hath appointed
 " a day in the which he will judge the world
 " in righteousness, by that man whom he
 " hath ordained, whereof he hath given assurance unto all men, in that he hath raised
 " him from the dead." *Acts xvii. 30, 31.* All men are therefore called upon to fear God, and give glory to him; and, instead of worshipping the beast, and the image of the beast, to worship him that made the heavens, and the earth, and the sea, and the fountains of water, *Rev. xiv. 7.* The consequence of refusing to worship him that made the heaven and earth, &c. is described by the fall of Babylon, who made all the nations drink of the wine of the wrath of her fornications; God himself hath thus denounced; Shall I not be avenged of such a nation, or of such a people, who worship stocks and stones, nay the devil, in form

or place of ME? &c. And it is further denounced, if any man worship the beaſt, and his image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation; and ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb; and they have no reſt day nor night, but their torment is for ever and ever, *Rev. xiv. 8, 9, 10, 11.*

It is not ſo with thoſe that die in the Lord; the angel declares them bleſſed; yea ſaith the ſpirit, that they may reſt from their labours, and their works do follow them; not works of ſupererrogation, or idol-worſhip, but of labour of love in the goſpel; not to get life, but, becauſe ſaved, therefore they love. Here then is the patience of the ſaints, they are they that keep the commandments of God, and the faith of Jeſus, *Rev. xiv. 12.*

A deſcription of the laſt judgment is figured unto us by a white cloud, and him that ſat upon the cloud to be like the Son of man; even he who is to judge the world, with a crown
of

of gold upon his head, and a sharp sickle in his hand ; it is also further described by saying, the harvest is ripe ; and accordingly the earth was reaped, *Rev. xiv. 14, 15, 16.*

But first, the blessed situation of those who had, or have, or shall get the victory over the beast, and over his image, and over his mark, and over the number of his name, is described standing on a sea of glass mingled with fire, to denote its being pure, holy, and clear of every thing that defileth, without spot, or wrinkle, or any such thing ; having the harps of God, singing the song of Moses, and of the Lamb : signifying, as the Egyptians were overthrown in the Red-sea, so shall the beast and his followers be overthrown by the Lamb. And as Moses sang of God's victory triumphing over the Egyptians, because they blasphemed the God of heaven, and were deluded into that blasphemy by the wise men or magicians, so all they who have escaped the delusions of the beast, will not only sing that song of Moses, but also of salvation by the Lamb, and of his overcoming the beast, and his followers. As it was with Moses, and all them that saw God's wonders at the Red-sea, in the same manner

at the last day, it will be as described ; those who have not worshipped the beast, &c. shall have the harps of God, and sing the song of Moses and the Lamb, saying, " Great and " marvellous are thy works, Lord God Almighty ! Just and true are thy ways, thou " King of saints." *Rev.* xv. 1, 2, 3.

These plagues, which are descriptive of God's judgment upon the rejectors of his Christ and his gospel, who were and are deluded into a belief, that the beast and his image should be worshipped, are plainly figured out by the many judgments that have, at sundry times, come upon the children of disobedience ; witness, Sodom and Gomorrah, *Gen.* xix. 24, 25. witness, Egypt ; and, particularly, the case of Corah, Dathan, and Abiram, *Num.* xxvi. 31, 32, 33.

The Holy Ghost, by Jeremiah, says, " Cursed is he that doth the work of the Lord " deceitfully." *Jer.* xlviii. 10. What greater curse can befall man than to be wilfully ignorant of God, and consequently worship deceitfully ? Cain, a dreadful instance of that fact, and all deceitful worshippers, may be truly
said

said to carry that mark about with them ; but more especially bloody Rome, upon whom the mark of Cain appears most conspicuous : but they are to become as dead, for it is said, the sea or nations became as the blood of a dead man, and the rivers and fountains of waters became blood ; shewing, that as they delighted in blood, they are, and shall be glutted with blood ; infomuch the angel cryed out with astonishment, at the righteous judgment of God, in glutting those with blood, who had murder'd the saints of God, saying, “ Even “ so, Lord God Almighty, true and righteous “ are thy judgments.” *Rev. xvi. to the 8th verse.*

That the wrath of God, like a fire, will consume all the workers of iniquity, is justly figured by the sun scorching men, so that they blasphemed the name of God, but they repented not, *Rev. xvi. 11.* As it was with Ahaz, so it is with them ; they have and do shut up the doors of the house of God, and have set up their gods in every nation, and in the corner of every street, in every city, town and country, *2 Chron. xxviii. 24, 25.*

Thus

Thus they go on from bad ~~er~~ worse, and repent not, nor give glory to God; darkness overtakes them; darkness that can be felt. So dreadful is that darkness, that they gnaw their very tongues for pain, and blaspheme the God of heaven; but they repent not of their deeds.

The Holy Ghost, by Isaiah, saith, " They shall fret themselves, and curse their king, and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." *Isa.* viii. 21, 22. And no wonder, seeing they feared not God, nor regarded his word.

This brings the dreadful curse that is upon men, under the next plague; and points out to us their god, and him whom they worship, by letting us know, that a way for the kings of the East might be prepared; that is, that satan's great power and authority, on the earth, to deceive, might take place. Three unclean spirits, like frogs, came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles,

miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, *Rev.* xvi. 12, 13, 14.

This last description which God gives us, of the nations being deceived, is enough to make the stoutest heart tremble! Do men, indeed, know that this is fact? Men will not believe it. He that believes it to be fact, fears God, and believes his word; and flies for refuge to that hope, which is set before him in the gospel, *Heb.* vi. 18, 19, 20. and is satisfied therewith, as all his righteousness, and all his holiness, and all his hope of glory; and all that is needful, to present him without spot before the throne of God. While he that is labouring after something else, will be disappointed, and will be unavoidably under the delusion of the devil, by one or other of these frogs; which cunningly and artfully becometh a white devil, as well as a black devil; and appears as an angel of light, as well as an angel of darkness.

Our Lord says, " Behold I come as a thief,
 " blessed is he that watcheth and keepeth his
 " garments,

“ garments; lest he walk naked, and they see
 “ his shame.” *Rev.* xvi. 15. They who are
 deceived either with the black or white devil,
 that is, holy devil or wicked devil, or give
 heed to man, or the doctrines of men; whe-
 ther it be the mass-book or alcoran, the evan-
 gelical expositors, or spiritual expositions, the
 critical reviewers, or more modern law-givers,
 or that holy tribe who would not thank God
 to justify them, except he would make them
 holy, that is, give them the Spirit to enable
 them to work out that holiness in themselves;
 whereby they are to be made meet for heaven.
 The blasphemy of all this appears, in their
 supposing, what Christ has done is not suffi-
 cient; and thereby tacitly say, we are more
 just, more holy: Here then the holy devil
 sheweth himself with a witness. Notwith-
 standing all this parade of self-holiness, those
 who are not found written in the Lamb’s book
 of life, will be gathered together, into a place
 called, in the Hebrew tongue, Armageddon,
 or valley of decision, *Rev.* xvi. 17. to receive
 the judgment of God against themselves, for
 rejecting his word.

The

The seventh and last plague is in the air, then follows final judgment ; and the cup of God's wrath is given to Babylon, or church of Rome, in particular. Nevertheless, all who have not feared God, nor been obedient to his gospel, will be overtaken and included in the final judgment with Babylon, and perish, with Babylon, from the presence of God, and from the glory of his power, though not from the power of HIS wrath ; at whose presence every island fled away, and the mountains were not found.

But oh ! the dreadful situation in which they are represented blaspheming God ; the hail from heaven falling upon them, every stone about the weight of a talent. Hence we see God can send his destroyers in a moment, and when he pleases. Proofs of this are to be seen in the many judgments God hath, already, been pleased to send upon the earth, but none more dreadful than the curse of God, or his vengeance, overtaking the Jews, when their temple was destroyed by the Romans, under the Command of Titus Vespasian. Whoever reads that history will see a most memorable account of the almighty vengeance. The

whole had been foretold by the prophets, and our Lord himself; but they believed not. Even so now God has, under the sounding of the seventh trumpet, and the opening of the seventh seal, by the seven last plagues, or destroyers, given a perfect representation of his judgments that are come, or are coming upon the beast and his followers; of whom our Lord, by John to the churches, gives us a farther and clearer description, viz. the beast; about which so much had been said, by Daniel, the prophets, our Lord, and his apostles; and which takes up so large a part of this revelation to John.

It was therefore necessary that a plain description of this fourth or last empire upon earth, described as diverse from all that had gone before, for its beastliness, its bloody tyranny and impious blasphemy, as that beast or last kingdom, or earthly power and glory, which hath ingrossed the attention and admiration of all nations, tongues, people, and kindred upon earth; except those who have not worshipped the beast, nor his image, nor received his mark, nor his number; in whom the blood of all the saints will be found.

No

No wonder then God hath given such a clear and plain description; calling upon the mind that hath wisdom, to observe and understand.

The angel shews John the great whore, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication, *Rev. xvii. 1, 2.*

The church of satan is and must, in appearance, be like the church of Christ. Therefore compared to a woman, as man was deceived by the serpent, and sinned against God, become thereby an alien to God, and a servant of the devil, who from that time hath held his dominion over man, under some religious character or other, but none so blasphemous as this. For as he would hold his dominion under the character of virtue, modesty, or any thing that looks like the true church, so his church, namely, satan's church, is compared to a woman, but sitting on a scarlet-colour'd beast, meaning blood and rapine; and full of the names of blasphemy, or every name and thing by which God, and his church, can be blas-

phemed and dishonoured. And those who, from amongst men, have not worshipped the beast, nor the image of the beast, nor have received his mark, or number, that is, his decretals, laws, doctrines, &c. he murders, or causes to be murdered, to the utmost of his power. His heads, and horns, denote his situation and power, &c. *Rev. xvii. 3, 4.*

The woman, or church of the beast, sitting upon the beast, is arrayed or cloathed with purple and scarlet colour, signifying royal or princely dignity and authority; decked with gold, and precious stones, and pearls, denoting all the riches and glory of the earth; having a golden cup in her hand, filled with the abomination and filthiness of her fornication, that is, the doctrines of blasphemy, or idol-worship, which the dragon had set up in the three former empires, all collected into one; thus making one compleat image, mass-book, or order for all men to worship the beast and his image, in opposition to the worship of the Father, the Son, and the Holy Ghost; who now commandeth all men every where to repent, and be assured there is no salvation in idol-worship, or by any act, or work, or thing
that

that man can do. Eternal life is only in Christ Jesus; therefore he that hath not life in Christ, is dead while he liveth; and he that liveth and believeth in Jesus, shall never die, *Matt. xi. 15.*

The glorious appearance the woman maketh, and the power she hath over all the world, deludes and deceives man; for upon her forehead are written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, *Rev. xvii. 5.* Their mystery is great indeed, and their bewitchery beyond the power of invention to describe! A man, by a few words, converts a bit of dough into a god, as they call it; that is, into Jesus Christ's flesh, blood, body, bones, &c. and that they eat this god, flesh, blood, body, bones, &c. after which they go to the dunghill, and leave their god with their excrements. After such a bewitchery, it is no wonder to find her justly called the mother of harlots, the mother or inventor of the abominations of the earth; therefore properly called the mystery. These characters, or names, being written on her forehead, signify and advertise whoever they are found upon to be of the beast; consequently,

ly, all that have that name, the mark, and number, of the beast, are one with the beast; are worshippers of the beast and his image.

Therefore it is in, and with this mother of harlots, is found the blood of the saints and martyrs of Jesus, with which she is drunk, *Rev.* xvii. 6. Dreadful liquor to be drunk with indeed! and shews how great the delusion or deception must be, to be compared to being drunk with blood. No absurdity, no lie, no delusion, no deception so great, but this holy mother can dispense with, and make it as infallibly true as she pleases, though drunk with the blood of them that fear God, and are obedient to his gospel.

John indeed wondered with great admiration, and so will the whole world, when her judgment cometh. The angel asks John, Why he wondered? and tells him, the beast, that he had seen, was and is not, and shall ascend out of the bottomless pit, and go into perdition. And they whose names are not in the book of life, that is, saved by the blood of the Lamb, who is set forth as slain from the foundation of the world, shall wonder when they behold the

the beast that was and is not, and yet is: That is Pagan Rome changed into Papal.

The clear description of the seat of the beast with seven heads, or seven mountains, on which the woman sitteth, is now the seat of that holy mother Rome, and was the seat of Pagan Rome, which was founded by blood, and continued to increase by blood and rapine, through seven, or many sorts of governments, five of which were then past; and at that time the grand empire of the world: and he that was to come, who was to continue but a short space, *Rev. xvii. 10.* was the seventh. This seventh change, or form of government, was the time of the beast's wound, which wound he received by admitting of God's word, and for a time setting aside Pagan worship. This happen'd in the time of Constantine; and until the wound was cured, may be justly called the seventh form of government, under the beast, or Pagan Rome; out of which grew the proud clergy, who sat up the abomination which maketh desolate, or mals-book, by which the wound the beast had received was healed; which is the eighth form of government, and is justly said to be of the seventh. Therefore it is said,

the

the beast that was, and is not, he is the eighth, and is of the seventh, and goeth into perdition, *Rev.* xvii. 11. Pagan Rome favouring the gospel, and thereby receiving a wound, was, and for that time may be said not to be, but yet was, inasmuch as there was but a shew of Christianity, and that shew mixt with Paganism: therefore it is said, the same beast did live, and all the world wonder'd after the beast, which had changed its name from Pagan to Papal, or mock Christian. So Papal beast was the eighth, and of the seventh, that is, he ariseth out of, or by, the power of the beast.

It is plain then, the image that he caused to be made to the beast, which had a wound and did live, is the mass-book, or rubrick of the papal church, formed from, or made like to, the Pagan mass-book or rubrick: No face answers to itself in a glass more exact, than Papal Rome answers to Pagan Rome. Therefore the beast that was, and said to John, is not, and yet is, was the dragon, or old serpent the devil; who was the god of the Assyrian, the Persian, the Grecian, and the Roman empire. So that the Roman Pagan, and the Roman Papal, is the same Roman empire; only wounded

wounded in its favouring Christianity, and cured by setting up the mass-book.

The second beast, which made an image to the first beast that had a wound and did live, and caused all, both small and great, rich and poor, free and bond, to worship the beast, and to receive a mark in their hand, and in their forehead, and as many as would not worship the beast should be killed, which beast must perish, and be consumed by them, that is, the kings of the earth, who gave or supported the beast in his power. " For they " shall hate the whore, and make her desolate " and naked ; and shall eat her flesh, and " burn her with fire." *Rev. xvii. 16.* For God hath put in their hearts to fulfil his will, and to agree, and give their kingdoms unto the beast, until the word of God shall be fulfilled.

How far the word of God is fulfilled, or is fulfilling, may in some degree be seen. Is Papal Rome in that power and authority she was some small time ago? Witness France, Portugal, Spain, &c.

The angel tells John, The woman that he saw was the great city, which reigneth over

the kings of the earth, *Rev.* xvii. 18. nevertheless, she is declared to be fallen; for she is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. The nations having drank of the wine of the wrath of her fornications, the judgments of God are upon them for their obedience to her, or their being partakers with her, in her fornications; for it is said, the kings of the earth have committed fornication with her: that is, not common whoring, but partakers of her idolatry. All men who are not satisfied with Christ, as sufficient for their salvation and acceptance with God, must necessarily be under the same denunciation. Therefore her merchants, who are here called the merchants of the earth, that is, her priests or missionaries, under every denomination whatsoever, are waxed rich through the abundance of her delicacies, *Rev.* xviii. 3, 12, 13.

If there was no other place in scripture to ascertain the beast, or who is signified or figur'd out by the angel to John, this is sufficient to prove the fact, upon the Roman or Papal empire.

The

The voice from heaven calleth to God's people to come out of her, that they be not partakers of her sins, that they may not receive of her plagues; for they are to come in one day, and to be dreadful indeed; death, and mourning, and famine; and she shall be utterly burnt with fire; for strong is the Lord who judgeth her. The kings of the earth, with all her merchants, and those who are made rich through her delicacies, are represented as wailing and lamenting, while they behold the smoak of her torment or burning, and to stand afar off for fear of her torment; while the heavens, the holy apostles and prophets, are called to rejoice over her, for God hath avenged them upon her: and she shall be so destroy'd, as never to appear again in pleasure, but for ever in torment, inasmuch as all nations were deceived by her sorceries; and in her was found the blood of prophets, of saints, and of all that were slain upon the earth.

This shews to a demonstration, as plain as any problem in Euclid, that he who first deceiv'd Eve was the arch-enemy, who hath, from that time, drawn men into every evil, or he who hath, artfully, got himself to be wor-

shipped as God, under many forms ; but none more blasphemous than that of being Christ's vicegerent. Under this holy designation, Papal Rome has, by her sorceries, bewitch'd all nations ; and for this the wrath of God shall come upon her to the uttermost. At that happy event, the whole heavens shall join in one continued song of praise unto the Lord our God, for judging the whore that had corrupted the earth with her fornications, and avenging the blood of his servants upon her ; saying, Now the marriage of the Lamb is come, and his wife has made herself ready ; and it was granted that she, that is, they who are redeemed, should be arrayed in fine linnen, clean and white, which is the righteousness of the saints.

We have again represented to us, our Lord taking to himself his great power and reigning in righteousness, as he who had been faithful and true ; having his true character ascertain'd, that is, **KING OF KINGS, AND LORD OF LORDS** ; upon which the beast, and the false prophet, who had wrought miracles, and therewith deceiv'd those who had receiv'd the mark of the beast, and worshipped his image, were both

both cast alive into a lake of fire burning with brimstone.

At that time the dragon, that old serpent the devil, and satan, shall be bound a thousand years, and cast into the bottomless pit; and a seal set upon him, that he should not deceive the nations any more, till the thousand years should be fulfilled.

They who were beheaded for the witness of Jesus, and for the word of God, who had not worshipped the beast or his image, neither had receiv'd his mark in their foreheads, or in their hands, lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection! on such the second death hath no power; but they shall be made priests of God, and of Christ, and shall reign with him a thousand years, at which time the final end shall come: And whosoever is not found written in the book of life, will be cast into the lake of fire with satan, the beast, and false prophet. Then the grand jubilee of heaven begins, that is, the
new

new heavens and new earth, which is the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, with all the joy and happiness of God, and every blessing that heaven can give ; which we find described by our Lord in the two last chapters of his Revelations to John, and is glorious beyond the present imagination of man. Blessed indeed must they be that have a right to enter through the gates into the city ; which all men have that fear God, and are obedient unto the gospel. All who are not are without, and are called dogs, forcerers, whoremongers, &c. and them that love and make a lie, or that worshipped the beast or his image, and received the mark or number of his name.

That we may be assured of the truth of these things, our Lord says, “ I Jesus have sent
 “ mine angel to testify unto you these things
 “ in the churches. I am the root and the off-
 “ spring of David, and the bright and the
 “ morning star ;” therefore *the Spirit*, that is, God, in all the revelation he hath made of himself, through the whole of the scriptures, which is the mind of the Spirit, that is, God, testifieth,

testifieth, that eternal life, which is only in Christ, is given freely to guilty man, guilty as he is, for his immediate acceptance, without any previous qualification whatsoever. Therefore the bride says, Come ! and well she may, for she knows the bounty of heaven, who was blind, miserable, and naked, but is now saved with an everlasting salvation ; not by works of righteousness, she had done, but the blood of God, by which she is purchased and presented to the Father, without spot, or wrinkle, or any such thing : And let him that heareth say, Come. Thus, none will be able to plead excuse, for it is said, Let him that heareth come, and partake of eternal life, in Christ Jesus, freely, without money, and without price : And let him that is a-thirst come, that is, whosoever would wish to be saved, come freely to the fountain of living water, for he is hereby freely welcome : And our Lord, to complete the grand blessing of heaven, says, “ Whosoever will, let him take of the water “ of life freely.” For the performance of these promises, we have the faithfulness of God pledged, on the behalf of those who thus come at his command, saying, By two immutable things in which it was impossible for God to lie,

lie, that all they might have strong consolation, who have fled for refuge to lay hold of the hope which is set before them, which is Christ, the hope of glory.

The dreadful plagues that are written in this book, and which will come upon all the flighters thereof, or them that attempt to add, diminish, or take away; the author thereof, even the Father, Son, and Holy Ghost, will add these plagues unto him, and will take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Which makes Paul, by the Holy Ghost, say, "Knowing the terrors of the Lord
 " we persuade men, 2 *Cor.* v. 11, 19. and
 " following, that God was in Christ reconciling the world unto himself, not imputing
 " their trespasses unto them; and had committed unto the apostles the word of reconciliation. And they as ambassadors for
 " Christ, in Christ's stead, beseech men to be
 " reconciled to God; for HE hath made
 " HIM to be sin for us, who knew no sin;
 " that We might be made the righteousness
 " OF GOD IN HIM." Our Lord testifies
 of

of these things, saying, Surely I come quickly.
Amen. Even so come, Lord Jesus.

As the time of our Lord's second coming cannot be at any great distance, it would be happy should these hints prevail upon any one to take the scriptures into their hands, and read for themselves; haply thereby they might be begotten again to a living hope, by the resurrection of Christ from the dead.

If God's precious word and testimony is rejected and slighted, whose word is likely to be of use and service? If the word of God does not enter into the mind, and give understanding; that is, if men will not hear God's word, and believe it, they cannot know God; that is, the God who is merciful to the ungodly, to the unrighteous, to the guilty.

The day is shortly coming, when all those who slight God's precious word, shall find themselves in the same abandon'd situation with the Jews, when Titus Vespasian besieged Jerusalem; that is, the wrath of God shall come upon them to the uttermost.

The prophets, at the command of God, did declare what was to come upon the disobedient Jews, as well as upon the disobedient Gentiles.

The iniquitous practices of the Jews are laid open, at God's command, by the prophets, and these judgments of God as the consequences which should come upon them. They, the Jews, are, at this day, a standing witness of these judgments being come upon them, as God had declared.

The principal and leading evil of all was, their rejecting God's word, believing and worshipping a lye rather than God, as directed by God in his most holy word; insomuch, that they became as vain in their imagination, as the most vain and ignorant of the Gentiles.

God hath not only declared his just judgments against the Jews, but against the Gentiles also, whose final judgments are clearly held forth and made manifest in the scriptures, as likewise the time of the principal events happening.

The

The destruction of Jerusalem was perfectly foretold by the prophets, and came to pass exactly at the time appointed, in the reign of Zedekiah, and by Nebuchadnezzar king of Babylon. And the exact time of the ending of the captivity, under Cyrus, was foretold by Jeremiah. In the time of the captivity, God revealed to Daniel the certainty of the temple's being rebuilt, the city being inhabited, the walls and streets finished ; all which was fully compleated and accomplished at the appointed time, under Ezra and Nehemiah. Also the time of the Messiah's coming, and being cut off, which was perfectly accomplished at the end of 70 weeks, or 490 years, agreeable to the angel's account, *Dan. ix. 24, 26, 27.* As likewise the several governments that were and should be in the world, under the figures as described by Nebuchadnezzar's image, *Dan. ii. 34 to 46.* Again, under the figure of four beasts, are all regularly come to pass as foretold. The last beast being more dreadful than the rest, *Dan. vii. 7.* and diverse from all others, having ten horns, makes Daniel enquire, more particularly, who this fourth beast was, that was to make war with the saints, and to prevail against them unto the judgment,

when the saints should possess the kingdom. Thus the fourth beast should be the fourth kingdom upon earth, *Dan.* vii. 19. and viii. 11. who should magnify himself even to the prince of the host, by whom the daily sacrifice was to be taken away, and the place of his sanctuary cast down.

How long the vision concerning the daily, and the transgression of desolation, *Dan.* viii. 13. or the abomination that maketh desolate, *Dan.* xii. 11. to give both the sanctuary and the host to be trodden under foot, *Dan.* viii. 13.

This contains the account of, first, the vision concerning the daily ; secondly, that concerning the transgression of desolation ; thirdly, the setting up the abomination that maketh desolate, until the kingdom shall be given to the people of the saints of the most High, *Dan.* vii. 27. All which visions are answered by one saint to another, to the full accomplishment, which will be 2300 days ; at the end of which time the sanctuary shall be cleansed.

The daily was to continue to the cutting off the Messiah, or during the seventy weeks, or

490 years, " Which are determined upon this
 " people, and upon the holy city ; to finish
 " transgression, and to make an end of sin ;
 " and to make reconciliation for iniquity ; and
 " to bring in everlasting righteousness ; and to
 " seal up the vision and prophecy ; and to
 " anoint the most Holy," *Dan. ix. 24.*

From the daily being taken away to the
 abomination that maketh desolate being esta-
 blished or set up, that is, from the cutting off
 the Messiah to the death of John, or the canon
 of the scriptures being finished, 68 years. And
 from that time, to the setting up the abomina-
 tion which maketh desolate, about 500 years.

How long the giving up the sanctuary and
 the host to be trodden under foot, from the
 setting up the abomination that maketh deso-
 late, or establishing of the mass-book, to the
 cleansing the sanctuary by Daniel, 1335 days
 or years, *Dan. xii. 11, 12.* By John, *Rev. xi.*
2. and xii. 6. 1260 days or years.

All which time the scriptures or witnesses
 are represented lying dead in spiritual Sodom
 or Egypt, where our Lord was crucified ; and
 the

the woman, or church of Christ, being fled into the wilderness or world ; that is, not known or confess'd to be such by the world, for that time until the sanctuary be cleansed.

The last of Daniel's visions being of the Julian period 4181 years, and Ezra's commission of the Julian period according to Prideaux 4256 years, which by Prideaux is the beginning of Daniel's seventy weeks, makes 75 years between Daniel's last vision and Ezra's commission.

The same period of 75 years is also found between our Lord's entering upon his publick ministry by John the baptist, and afterwards by himself; which ministry begins with the last of Daniel's weeks, and continues to the completion of the New Testament, or the canon of the scriptures being finished.

The last of Daniel's weeks, or beginning of our Lord's entering upon his ministry, by Prideaux, was of the Julian period 4739 years; and the completion of the canon of the scriptures was, according to Mr. Bedford, of the Julian period 4814 years, making exactly 75 years,

years, agreeing with the aforementioned time between Daniel's last vision and Ezra's commission, and accounts for the difference between the time mentioned by Daniel for the setting up of the abomination that maketh desolate, and that mentioned by John. Daniel's account of the time being, *Dan.* xii. 11, 12. 1335 years; and that of John, *Rev.* xi. 2. and xii. 6. 1260 years; the difference of which is 75 years.

This difference of time in Daniel's account of setting up the abomination, and that of John being settled, we may take a view of the whole vision by Daniel and John. And as they both spake by the same divine authority, we may depend on their being divinely right.

To begin then with the account of time, in which Daniel's visions as well as John's in the revelation are contained, it will be necessary to begin where the angel by Daniel begins, that being the real date whence a true calculation can be only taken, of every part of that great number, declared by one saint to another saint to be 2300 days.

The

The first part of the vision, and of the great number, beginning with an account of the coming of the Messiah, and his being cut off, contains a period of 70 weeks, or 490 years. This necessarily commences with Ezra's commission, as any other date would drop much short of the real time, or carry it much beyond the time of the Messiah's finishing transgression, and bringing in everlasting righteousness. The true date then of the beginning of Daniel's 70 weeks must be that of Ezra's commission, as it answers exactly to the angel's account to *Daniel*, chap. ix. 25, 26, 27. that is, seven weeks to the temple and city's being built, and the walls and streets finished, which is just - - - - - 49
 and 62 weeks to our Lord's appearing in his publick ministry - - - - - 434
 and one week to confirm the covenant and suffering death - - - - - 7
 together just compleats the seventy weeks or - - - - - 490
 This completion of the 70 weeks ends exactly with the cutting off of the Messiah, according to Dr. Prideaux, and of the Julian period 4746.

The

The common or vulgar year of the coming of the Messiah, according to archbishop Usher, and Mr. Prideaux, is of the Julian period

4713,

and of the world - - - - - 4008

The year of our Lord's entering upon his ministry, by Prideaux, - - - - - 26

The one week by Daniel, for confirming the covenant, and being cut off, - 7

To the completion of the canon of the scriptures, or death of John - - - 68

4109

According to archbishop Usher, and Dr. Prideaux, the real year of our Lord's coming is of the Julian period 4710, and of the world

4005

The year of our Lord's entering upon his ministry - - - - - 29

The one week to confirm the covenant, and seal up the vision, and anoint the most Holy - - - - - 7

To the canon of the New Testament, or the revelation of Jesus Christ to his servant John, or John's death - - - 68

4109

This answers to the very time of Mr. Bedford's calculation. For, he tells us, John had his revelation in the year of the world 4104, that he return'd from Patmos to Ephesus in the year of the world 4106, and that he died in the year of the emperor Trajan, and of the world - - - - - 4108

From which subtract 75 years for the beginning of Daniel's last week - - 75

Remains - - - - - 4033

Thence deduct the time from the coming of our Lord to his entering upon his ministry - - - - - 29

Remains - - - - - 4004

The exact time of our Lord's real coming; and, for ought I know, may be calculated to the very day. But sufficient it is to know this calculation is just, according to every event that happen'd to that time.

Daniel's sixty-ninth week ends upon our Lord's entering upon his publick ministry; and the one week begins with our Lord's ministry, and ends with his crucifixion, *Dan. ix. 27.* For, "HE shall establish the covenant for one week; and in the middle of the week HE

" shall

“ shall cause the sacrifice and the oblation to
 “ cease.” This HE is our Lord, that is spoken
 of, and not the Roman emperor ; this last is
 indicated by, the people of the prince that
 shall come and destroy the city and the sanc-
 tuary, &c. *Dan. ix. 26.* but the HE who
 shall establish the covenant is Christ. The one
 week belongs to the Messiah for the deter-
 mination upon the people, and upon the city ;
 and terminates with the finishing transgression,
 and making an end of sin ; and to make re-
 conciliation for iniquity, and to bring in ever-
 lasting righteousness ; and to seal up the vision
 and the prophecy ; and to anoint the most
 Holy. All this was said of our Lord, and
 what he fully accomplished when he arose
 from the dead. Now none of these things can
 be ascribed to any Roman emperor that ever
 existed ; nor can the peace mentioned in the
 last week, refer to a peace between any neigh-
 bouring nation with the Romans, but that
 peace or covenant made by the blood of Jesus.

The first part, namely, that of Messiah’s
 coming, and his being cut off, justly answer-
 ing and coming to pass in all respects as was
 foretold, does not hinder, but is a manifest

proof that all the other parts will be fulfilled in their time. It is impossible to conceive why the priestly writers of all denominations, either wholly pass over, very slightly touch upon, or erroneously mention the remaining parts of the vision, unless they are afraid their great Diana is in danger.

As we have the same data for the last as we have for the first part of the vision, concerning the Messiah, and those that fear him, and God's judgment upon the disobedient Jews; we may proceed with as great certainty in the last, concerning the blessed state of those who fear God, and are obedient to the gospel of Jesus Christ; and God's judgments upon the rejectors of his gospel, and the disobedient Gentiles, as well as upon the disobedient Jews.

The whole time, from the going forth of the commandment, or the commencement of the vision, concerning the Messiah's coming, and his being cut off, the daily, and setting up the abomination that maketh desolate, until the sanctuary be cleansed, being two thousand three hundred years. This vision, or number, commencing with the first commandment's going forth

forth by Cyrus, would end, according to Daniel, in the year of our Lord one thousand seven hundred and sixty five. According to that computation the going forth of the decree by Cyrus was before the coming of Christ 505 years, and of the world 3473.

From the coming of the Messiah to his being cut off, according to common report 33

From the cutting off of the Messiah to the setting up the abomination or mass-book - - - - - 397

From the setting up the abomination or mass-book, to the cleansing the sanctuary, by Daniel - - - - - 1335

Which completes his great number 2300

To Daniel's great number add the then year of the world - - - - - 3473

makes 5773

From which deduct the year of the world at the coming of the Messiah - 4008

remains 1765

The angel, by John, brings the time of the abomination to end exactly with the time by Daniel.

The vision commencing with the decree by Cyrus,

Cyrus, which was before the coming of Messiah

535

To this add the time from the coming
of the Messiah to his crucifixion, which
by common account was - - - -

33

From the cutting off Messiah to the
establishing or setting up the abomina-
tion or mafs-book - - - -

472

From the setting up the abomination
or mafs-book to the cleansing the sanc-
tuary - - - -

1260

makes 2300

Which exactly agrees with and com-
pletes Daniel's great number.

To this add, as before, the then year
of the world - - - -

3473

makes 5773

From which deduct the year of the
world when Messiah came - - -

4008

The remainder is the same with Da-
niel's - - - -

1765

The seventy weeks, beginning with Ezra's
commiffion, makes the vision 75 years later
than Daniel's last vision. Add that -

75

years to the year of our Lord - - -

1765

it will make - - - -

1840

And

And in that case the great number or vision will end, or be completed in the year 1840. And it is not very improbable the real dissolution of the beast may have begun in the year of our Lord 1765, and so may continue for that time, that is, to 1840, or for the space of 75 years, to be hated, and made desolate, and naked by those very powers, who had given their kingdoms to the beast; and who shall eat her flesh, and burn her with fire.

Daniel's great number, the vision, and seventy weeks, commencing with Ezra's commission, will, as above, end in the year of our Lord 1840. Ezra had his commission from Artaxerxes, in the year of the world 3548, and before the Messiah came - - - 457
 From the Messiah's coming to his being cut off - - - - - 33
 From the cutting off Messiah to the setting up the abomination, or mafs-book - - - - - 475
 From the setting up the abomination or mafs-book, to the cleansing the sanctuary, by Daniel - - - - - 1335

Which

Which completes Daniel's great number - - - - - 2300

To this add the then year of the world,
that is, the year of Ezra's commission, 3548

makes 5848

From this deduct the year of the world
when Messiah came - - - - - 4008

remains 1840

which is the completion of the whole vision,
and of our Lord 1840.

Again. From Ezra's commission to
Messiah's coming - - - - - 457

From his coming to his crucifixion - 33

From the cutting off the Messiah to the
setting up the abomination or mass-book 550

From the time of the setting up the
abomination or mass, until the cleansing
the sanctuary, according to John - - 1260

which comes exactly to the same time
as Daniel's, that is, - - - - - 2300

To this add the year of the world at
Ezra's commission - - - - - 3548

makes 5848

From which deduct the year of the
world at the Messiah's coming - - - 4008

remains 1840

So

So that by the angel to John, the sanctuary is to be cleansed exactly at the time as by the angel to Daniel.

I believe history in general agrees, that, about that time, namely, the end of the sixth century, the present church of Rome, what with the power given and usurped, did not only set up, but establish the abomination or mass-book ; which abomination had been making its way ever since the cutting off of the Messiah ; and hath continued from the time of setting up of the abomination or mass-book, in great power and glory in the world ; but for some time past, blessed be God, and now very evidently is losing her power. And as our Lord says, " When the tree begins to shoot forth its leaves, " the summer is near ; " so the many events, that have happened of late, in respect of Rome's holy mother church, shews her downfall is at hand. Nor is it at all unlikely to have begun in the year of our Lord 1765.

From the whole it is plain, the fourth power, or universal earthly empire or kingdom, was the Roman Pagan empire ; and the wound Pagan Rome received was the passing, or the

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time of passing from Pagan Rome to Papal Rome. It is very evident Papal Rome received her power from Pagan Rome, which caused her to make an image, that is, the mass-book, to the beast or Pagan Rome. So she is said to worship the dragon, who gave his power to the beast, and to worship the beast.

No mathematical demonstration in Euclid, or by Sir Isaac Newton himself, is more self-evident, than that the church of Rome received her power and authority from the beast, that is, Pagan Rome ; and, it is evident, Pagan Rome received her authority from the dragon, that is, the devil. Thus the scriptures ascertain to a demonstration, the antiquity, real power, and authority of the church of Rome, and from whom she has received her power, authority, and infallibility.

From hence, without affronting the dignity of fallen man, it may be said that neither the philosopher, the astronomer, the star-gazer, the critical reviewer, the holy tribe of enthusiasts, with the pope and his shaven crew, can prove the contrary. Nor is it in their or any man's power, to fix the character the scripture

scripture has given of antichrist upon any other than the church of Rome.

Man cannot with any face say it is the Chinese, the Green-Lander, the Hottentot, nor yet the Mahometan ; for his character is the foolish or false prophet ; and he will be caught and cast into hell with the church of Rome, or antichrist. Let the advocates for Rome stand up like men, and prove, from as good authority as the scriptures, that what is asserted in the scriptures, does not figure out to us, as above, the Roman empire both Pagan and Papal.

It is evident the sanctuary is not cleansed, and the fullness of the Gentiles not yet come ; for the Jews are just in the situation they were when their city was destroyed, their temple burnt, and they became vagabonds, or wanderers up and down on the earth.

Without being any great historian,, the Jews prove the above fact upon themselves ; God's judgments at this very time being upon them. It is commonly reported, that both Jews and Turks would have turned Christians, long 'ere

now, but the superstitions of the church of Rome have kept both from making any enquiry concerning eternal life in Christ Jesus. The Turks indeed are deluded by their prophet, who seeing the success of the church of Rome through their idolatry, cunningly invented another sort of deception, or pleasing religion, by which he has gained a great part of the world to be his followers, and whom the idolatry of Rome still keeps from the Christian verity.

As to the Jews, no wonder they are kept from acknowledging the Messiah, through the idolatry of the church of Rome. The Jews paid dear for their idol-worship, consequently look upon the verity of the gospel to be a mere feigned story; for they well know, the God of Israel is not, nor can be worshipped in the manner the church of Rome worships. Therefore the doctrine of the gospel is to them an absolute imposition, and a trick of priestcraft.

If these few hints should haply fall into the hands of any of the Jews, and they once more consult the divine oracles, they would find by the prophet, as above, that the Messiah is
come;

come; and be convinced the time is shortly coming, when that mother of harlots shall be destroyed, and be no more, as Babylon of old. Then, to their great amazement they will find, that he that was to come will come, the second time, unto the salvation of all that believe in his name. And that truth will then be made good, all Israel shall be saved; that is, all they that fear God, and are obedient to the gospel.

That the time, though near, is not yet accomplished, of the thousand years being begun, consequently satan is not yet bound, as some would alledge. For it is plain, the Holy Ghost, by Paul to the Theſſalonians, chap. ii. 3. ſays, Let no man deceive you, by any means, for that day ſhall not come except there be a falling away firſt, and that man of ſin be revealed, the ſon of perdition. And the ſpirit ſpeaks expreſſly, That, in the latter times, ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; ſpeaking lies in hypocrify; having their conſciences ſeared with an hot iron; forbidding to marry; and commanding to abſtain from meats which God had ordained, 1 *Tim.* i. 2, 3. The followers of the beaſt, or church of Rome, cannot

cannot fix these characters upon any other set of priests in Europe, besides themselves.

That there is and hath been a falling away, and who is the son of perdition, or man of sin, is evident to all who really fear God, and believe in his name. Indeed very few before Luther, from the time the abomination or mass-book was establish'd, durst say the pope with his shaven crew, were that beast, or antichrist; or now believe that the pope with all his shaven crew shall perish; nay, shall be caught, with that false prophet, and cast into hell with the dragon, which is that old serpent the devil, according to John by the angel, *Rev. xix. 20.* Until which time he, the beast, is not made manifest, but then he will be made manifest. And all men will then see and know God spoke truly, by all his prophets and apostles; and will make good what he hath by them declared.

That that time is not yet come is manifest; for he, that is, the beast, or anti-christ, is to be consumed by the brightness of the coming of the Son of God. The beast, it is true, is consuming,

consuming, but is not yet consumed. Nor hath our Lord appeared the second time.

The times then are not fully come, which the angel, by Daniel, spoke of; that is, the two thousand three hundred days, or years, are not fully accomplished. Nor are those spoken of by John, namely, the one thousand two hundred and sixty days, or years. And for this plain reason the beast is not consumed, consequently the sanctuary not yet cleansed.

At the appearing of the Son of God the second time, which is to be without sin, unto the salvation of all that fear him and believe in his name; it is said, the dead shall arise, and meet their Lord. It is farther said, That the Lord shall live and reign with them a thousand years; at the end of which thousand years, the rest of the dead shall be raised, and brought to judgment.

Hence it is plain that the thousand years are not yet commenced. If the thousand years had commenced, as some would alledge, at the end of the first ten persecutions, a great part of Daniel's vision would have no meaning,

ing, and a great part of the revelation of John would be without a subject; besides many things spoken by the prophets, our Lord, and his apostles.

There was no mass-book in John's time. He speaks of a time when an image should be made to the beast; that is, the mass-book. Therefore, it is plain, the abomination that maketh desolate, or mass-book, which doubtless began before the time of Constantine, was not set up and established by authority, or made universal, until the latter end of the sixth century. The thousand years did not then commence with Constantine, or at the end of the first ten persecutions; if so, the thousand years are past four hundred years ago. The contrary is self-evident.

It remains therefore true, what is ascertained in the scriptures, concerning the man of sin, the son of perdition, that he must perish, and be destroyed, by or with the brightness of the coming of the Son of God. At which time the dead in Christ shall arise, and meet the Lord with them who are alive; and live and reign with the Lord a thousand years.

One

One would not from hence, with the mysticks, enthusiastically imagine Christ is to be crucified in the Spirit, when he comes again, as he was crucified in the flesh. For, say they, the manifestation or crucifixion of Christ in the flesh will profit nothing; though he were to die an hundred times for sin in the flesh, that would not avail to the making us holy, or taking away our sin. And, with modern enthusiasts, would not thank God to justify them, except he would also make them holy, that is, give them his Spirit to enable them to make themselves holy enough, or meet for heaven.

These Alborac, or fiery chariot riders, with their Jacob Beman, and his great adept Mr. Law, suppose, that Jesus Christ is to come in the Spirit as he came in the flesh, and then is to be sacrificed in our spirit, suffer death in our spirits, and take away sin in our spirits; for his death in the flesh does not avail to the taking away sin. One of these orthodox gentlemen, I think, wrote, some two or three years since, a book called *Paradise Restored*, dedicated to a right honourable; all which jargon carries with it its own evidence, and shews from whence it springs; and is a striking

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proof

proof that all who belong to Rome do not live in Italy ; and that the old dragon, the devil, from whom Rome had her power, and whom Rome worships, is not yet bound ; for all agree to blaspheme God, and account God's precious word of none effect, or at most a dead letter.



REMARKS.

R E M A R K S.

I.

AS it cannot be but that the wisdom of God is consistent with itself in its operations, and that He wants neither power nor skill to avoid the error of inconsistency, it amounts to a demonstration that, if a Saviour, and a revelation of that Saviour, to guilty man, had not been granted, we must all have perished. A Saviour, and a revelation of that Saviour, is therefore granted; not by the authority or infallibility of any church. That man might not be deceived by any such imposture, God's revelation of free and sovereign mercy is declared through the whole of the scriptures. The Holy Ghost, by Paul to the Romans, says, " When we were without strength, in due time Christ died for the ungodly, *Rom. v. 6.* Who his own self bare our sins in his own body on the tree, that

“ we, being dead to sin, should live unto righteousness ; by whose stripes ye were healed.
1 *Pet.* ii. 24.

II.

If man had not sinned, he would not have needed a revelation, to inform him who God was. Man becoming guilty through the fall, there is a necessity for revelation. This revelation is not delegated to, or invested in, any vicegerent, but is called, by the Holy Ghost, the mind of God, revealed in the scripture of truth : No prophecy of the scripture being of any private interpretation, 2 *Pet.* i. 2. and 20. The wrath of God being revealed from heaven, in the scriptures, against all ungodliness and unrighteousness of men, *Rom.* i. 18. and *Rom.* iii. 9, 10, 11. We the apostles, says Paul, have proved both Jews and Gentiles that they are all under sin, as it is written, There is none righteous, no not one : There is none that understandeth, there is none that seeketh after God,

III.

Man's wisdom, since the fall, cannot teach him who God is ; much less inform him how
to

to be reconciled to God. Witness those who teach, that prayers for the dead, and the prayers of the dead for the living, are available to their acceptance with God. No stupid idolatry that ever was practised since the fall can be more gross. Justly, then, the Holy Ghost says, Vain man would be wise, though man be born like a wild ass's colt, *Job* xi. 12. Whom therefore ye ignorantly worship, him declare I unto you, *Acts* xvii. 23.

IV.

The scriptures being accounted a dead letter, a feigned or forged story, men in general set up a god of their own making or fancy. So did the heathens, and so doth antichrist, and all the followers of antichrist; contrary to our Lord, who says, The Spirit quickeneth, the flesh profiteth nothing; the words that I speak unto you are Spirit, and are life, *John* vi. 36. Ye are of your father, the devil, and the lusts of your father ye will do: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a lyar, and the father of it, *John* viii. 44. Ye know that ye were Gentiles, carried away

away unto these dumb idols, even as ye were led.

V.

Salvation to guilty and fallen man being God's intention, the great and grand design of the scriptures is to inform guilty and fallen man of God's salvation ; by whom, and how accomplished. Accordingly, God in his first promise declares, The seed of the woman shall bruise the serpent's head, *Gen. iii. 15*. And to Abraham, In thee shall all the nations of the earth be blessed, *Gen. xii. 3*. And again, Now to Abraham and his seed were the promise made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ, *Gal. iii. 16*.

VI.

Men setting aside the scriptures, or accounting them a dead letter, do not see the necessity of a Saviour ; or at most allow such a saviour as the best sort of heathens would propose ; that is, a good man, and an establisher of good laws. Or, with the Pharisees of old, and the anti-christian now, make the scriptures, or word of God, of none effect, through their traditions,

tions, which they have delivered, *Mark vii.* 13. and answers that character the Holy Ghost gave of such, by Jeremiah, saying, Behold ye trust in lying words that cannot profit, *Jer. vii.* 7.

VII.

Any sort of created being is a saviour good enough for those, who suppose their own virtue sufficient to recommend them to the favour of the Great Almighty; and their own repentance sufficient to take away, or answer for their sin. To such the Holy Ghost, by Stephen, says, Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye, *Acts vii.* 51.

VIII.

By revelation, and experience too, man will find, if not now, at the day of judgment, he could not take away sin. Nor can sin be taken away by any other, than by him who was, and is truly God as well as man. It is therefore self-evident, the church who presumes to forgive sins, is antichrist. For no man can by any means redeem his brother, nor give God
a ransom

a ransom for him. For the redemption of their soul is precious, and it ceaseth for ever. *Psal.* xlix. 6, 7. Therefore it is, Jesus was made sin for us, HE who knew no sin, that we might be made the righteousness of God in HIM, 2 *Cor.* v. 21.

IIV

IX,

He that believeth the scriptures to be the revelation of God's mind, to guilty and fallen man, is assured that sin cannot be taken away but by shedding of blood; and sees a necessity for him, who was to take away sin by the shedding of his blood, to be God as well as man. For which reason the sacrifice of the mass is an abomination; and is the abomination spoken of in the scriptures. Which proves, beyond the shadow of a dispute, who antichrist is. For the scripture says, Without shedding of blood there could be no remission, *Heb.* ix. 22. But now once, in the end of the world, hath HE appeared to put away sin, by the sacrifice of himself, *Heb.* ix. 26. Who being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of man:

man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, *Phil.* ii. 6, 7, 8.

X.

Sin being taken away by the death of Christ, salvation is preached in his name to all the ends of the earth. Consequently not by indulgencies, penance, or saying of masses. For, says the Holy Ghost, by Paul, I deliver'd unto you first of all that which I also receiv'd, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he arose again the third day according to the scriptures.

XI.

Man hath a right to the forgiveness of sins, and eternal life, not by being of any church, consequently not by the church of Rome, but by the free and unmerited favour of God, saying unto you, "O man! I call, and my voice
" is to the sons of men, *Prov.* viii. 4. Again,
" God so loved the world, that HE gave his
" only begotten Son, that whosoever believeth
" in him should not perish, but have everlasting life," *John* iii. 16.

XII.

As the first part of Daniel's vision, concerning the great number of two thousand three hundred days, came to pass exactly, there can be no just reason given, why the latter part should not come to pass. Either through favour to the church of Rome, or a close attachment to her principles, the latter part of Daniel's vision hath been overlooked and neglected. Yet the question is asked and answered, viz. How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? "And he said unto me, unto two thousand " and three hundred days. Then shall the " sanctuary be cleansed," *Dan. viii. 13, 14.*

XIII.

That those days are accounted as years is certain, by the first being accounted days for years. Seventy weeks are just 490 days, that is, years. The angel, to Daniel, says, "Seventy " weeks are determined upon thy people, and " upon thy holy city," *Dan. ix. 24.*

XIV,

XIV.

The time from the daily being taken away, and the abomination set up, answers exactly to the time of the bishop of Rome's becoming universal head of the church, all over the world; consequently the time of the image to the beast, or mass-book, being set up, which was in the sixth century. That there was such a time is out of dispute; for the Holy Ghost, by Paul to the Thessalonians, chap. ii. 3 and 7, says, "Let no man deceive you by any means, "for that day, that is, the day of our Lord's "second coming, shall not come, except "there come a falling away first, and that "man of sin be revealed, the son of perdition." And verse the 7th, "For the mystery "of iniquity doth already work: only he who "now letteth will let until he be taken out "of the way:" That was, the then empire of Rome was to be changed from Pagan to Papal. The space of time from the daily being taken away, to the above change from Pagan to Papal, was about five hundred and fifty years; and of the year of our Lord about five hundred eighty eight.

XV.

The event proves that Daniel's one thousand three hundred thirty and five days, or years, nor John's one thousand two hundred and sixty days, or years, are not yet accomplished, for the sanctuary is not yet cleansed. From the time the daily shall be taken away, and the abomination that maketh desolate set up, that is, the mass-book being established by authority, and the sanctuary being cleansed, a thousand two hundred and ninety days, or years. But blessed is he that cometh to the one thousand and three hundred and thirty five days, or years, *Dan. xii. 11, 12.* All which time the woman, who is fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, or years, *Rev. xii. 6.* consequently not known, nor acknowledged to be the church of Christ, for that space of time. This cannot mean the church of Rome, for she sits as a queen, and says I am no widow, and shall see no sorrow. Not so the church of Christ; she has been always persecuted by the old serpent, the devil, thro' his agents or ministers; witness Smithfield,
fire

fire and faggots, gibbets, goals, &c. &c. &c. with all the massacres and murders since the abomination, or mass-book, was set up; consequently Christ's church and people was not, nor is acknowledged to be such: Nevertheless, in opposition to the church of Rome, as the mother of harlots, and abomination of the earth, with all her spurious breed, the testimony of God abideth sure. Blessed and happy are all they who receive and believe the testimony of God, who beareth record, saying, This is the record of God, that is to say, God hath given to us eternal life, and this life is in his Son; he that hath the Son hath life, and he that hath not the Son hath not life; and also beareth witness, that he who doth not believe this record, calls God a liar. On the other hand, all them that believe the record, want no other sacrifice for sin, than that which was made upon mount Calvary, in the days of Tiberius, by Jesus of Nazareth; and which, according to the record or testimony, they account to be sufficient for their justification, sanctification, and complete redemption. They, with the apostles, and all that are gone before, wait patiently for the appearing of the great God, and our Saviour Jesus Christ; when all
that

that fear God, and believe in his name, shall surely enjoy that happy jubilee, as promised, to reign with our Lord and Saviour; not only for a thousand years, but for ever and ever. Even so, Lord Jesus, come quickly. Amen.

XVI.

It is granted there is an antichrist; the church of Rome herself grants it. The reformed catholick very clearly demonstrates the church of Rome to be the antichrist. And the scriptures, in the most manifest and plain manner, prove whence she had her antiquity, authority, and infallibility, *Rev. xiii. 4.* They worshipped the dragon, which gave power unto the beast; and they worshipped the beast.

XVII.

Thus our Lord, by his angel to John, having given a true account of the rise and character of antichrist; and from whom antichrist, that is the beast, or present church of Rome, received or derived her infallibility and power; so also hath our Lord ascertained her overthrow and desolation, both as to the time and manner.

First,

First, by these very powers who supported her in her pride, and blasphemy; eating her flesh, and then burning her with fire: They are now eating her flesh by the expulsion of the jesuits; and, by and by, they will burn her with fire, not leaving her the shadow of power. Secondly, by the wrath of God overtaking her; for she, that is, antichrist, or the beast, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image, were both cast alive into a lake of fire burning with brimstone, *Rev. xix. 20.*

XVIII.

God having in his wisdom given so exact a description of the fourth universal monarchy in earth, and drawn the perfect figure and character of that beast, which should rise out of, and be one with, the first beast, that is, the Roman empire; who also made an image to the first beast, by shaping their rubrick according to the Pagan rubrick, or worship; which Pagan rubrick, the church of Rome itself will allow, was worshipping the dragon, that is,
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the devil. It amounts then to a demonstration, that the present church of Rome is antichrist, is that beast; the mass-book is that image to the beast, agreeable to the Pagan worship; and her, that is, the beast's infallibility and authority, is from the dragon, which dragon is the devil. Thus the real antiquity, power, and infallibility of the church of Rome is vindicated, and proved from the scriptures of truth.



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